

THE AMERICAN THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY *in America*

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MARCH ★ 1944

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR

Take merely an ounce or two of the blackest slime of a beaten footpath, on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay . . . mixed with soot, a little sand, and water. All these elements are at helpless war with each other, and destroy reciprocally each other's nature and power; competing and fighting for place at every tread of your foot; sand squeezing out clay, and clay squeezing out water, and soot meddling everywhere, and defiling the whole. Let us suppose that this ounce of mud is left in perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest relations possible.

Let the clay begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful, and fit, with the help of congealing fire, to be made into finest porcelain . . . But such artificial consistence is not its best. Leave it still quiet to follow its own instinct of unity and it becomes not only white but clear; not only clear but hard; not only clear and hard but so set that it can deal with light in a wonderful way, and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire.

Such being the consummation of the clay, we give similar permission of quiet to the sand. It also becomes first a white earth; then proceeds to grow clear and hard, and at last arranges itself in mysterious infinitely parallel lines, which have the power of reflecting not merely the blue rays but the blue, green, purple, and red rays, in the greatest beauty in which they can be seen through any hard material whatsoever. We call it then an opal.

In next order the soot sets to work. It cannot make itself white at first; but instead of being discouraged tries harder and harder; and comes out clear at last, and the hardest thing in the world; and, for the blackness that it had, obtains in exchange the power of reflecting all the rays of the sun at once, in the vividest blaze that any solid thing can shoot. We call it then a diamond.

Last of all the water purifies and unites itself; contented enough if it only reach the form of a dewdrop; but if we insist on its proceeding to a more perfect consistency, it crystallizes into the shape of a star. And for the ounce of slime which we had by political economy of competition, we have by political economy of cooperation: a sapphire, an opal, and a diamond, set in the midst of a star of snow.

—JOHN RUSKIN

THE AMERICAN
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The Problems of a Propagandist

CLAUDE BRAGDON

IN Walter Dorwin Teague's book, *Design This Day,* I chanced upon the following: "Mr. Bragdon is a very talented architect who forsook architecture for mysticism." This is true: I gave up the practice of architecture, for the theatre, and then forsook both in order to devote myself to the writings of books which are called "mystical" although I seemed to myself to be writing only sound common sense.

Mine was no case of "Just for a handful of silver he left us"; rather the reverse, because I changed from a well-rewarded profession to one so poorly paid and precarious that only by reason of my savings from more prosperous years could I get on. This shift from the practice of an art dearly loved and thoroughly mastered to the irksome task of pushing a pen or pounding a typewriter seemed so much a matter of compulsion that I often wondered about it until I found the answer in Stefan Zweig's *The World of Yesterday:* "If we . . . in these times which are inimical to every art . . . were put to it to learn a new art, it would be that of parting from all that had been our pride and our love."

It is an art which, the more proficient I become in it, the better off I find myself: every possession got rid of proved the striking off of some invisible fetter, and the books I wrote extended and enriched my human contacts in ways which the continued practice of architecture or stagecraft, much as I enjoyed them, could not have done.

I was a propagandist of the Ancient Wisdom even while still immersed in business and professional life. The officials of the New York Central Railroad thought so well of the Passenger Station I designed for Rochester that they granted me the privilege of putting a container in the tunnel leading to the trains; this container I used to keep filled with Theosophical tracts and booklets written and published by myself. At first these disappeared slowly but toward the end I had to have them replenished so often that I seemed to be interesting the entire traveling public in Theosophy. But oh, the rude awakening! A rival religious organization was emptying my container faster than I could keep it filled—which of course put an end to this activity.

Not to be outdone by the Gideonites, who provided a *Bible* for every hotel bedroom, I had copies of my *Episodes From An Unwritten History*—Theosophical propaganda naked and unashamed—placed in all the bedrooms of the leading Rochester hotels. With several other equally ardent Theosophists, I was instrumental in forming the Genesee Lodge of the Society.

With all this practice as a propagandist of heathen religions (a missionary in reverse) I naturally have ideas about the dissemination of the Ancient Wisdom in the western world—which is the thing for which The Theosophical Society was founded, being a necessary basis on which "to form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or color." I say "necessary" because without the concepts of reincarnation and karma human life in the world becomes "a tale told by an idiot, full of sound and fury, signifying nothing."

The Beautiful Necessity, my first prose work, was frankly Theosophical, as stated on the title page: "Seven Essays on Architecture and Theosophy." *Four Dimensional Vistas* was written as a Theosophical work, also; but on reflection I decided that it would have a wider circulation lacking that label. Therefore I went carefully through the manuscript, eliminating all

words which might be under suspicion of being the jargon of a cult—thus freeing myself from the stigma of cultism. This position I have maintained with my readers ever since.

For I have found that almost everyone is open to Theosophical ideas if not put forward under that name. Though not announced as such, all my books are Theosophical, and in order to make the reader aware of this buried treasure I advertised them in this fashion: "Although they deal ably and interestingly with a great variety of subjects apparently quite unrelated to one another, these books are inspired and bound together by a point of view, a philosophy of life, which this author is bent on enforcing and illustrating."

By such suppression of names and labels I was able to present a number of fundamental Theosophical concepts to many who would have been repelled by any suggestion of cultism, of which they have a deep distrust, as I myself have. Of course Theosophy is not a cult except as Theosophists make it one; but there is always danger of that: it can as easily become just another "ism" as Christianity can become Churchianity, and by the same process. This was made clear to me during the time when I was the president of a Theosophical lodge. I left the Presbyterian Church largely to escape the boredom of the Wednesday evening Prayer-meetings (which I used to attend to please my mother) only to find in those lodge meetings over which I myself presided the same sanctimoniousness, the same intolerance, on the part of certain members. Heresy-hunting was just as active in the one place as in the other. Moreover, the Society at large was torn by dissentions which obscured its true aim and purpose, and a great deal of money which might have gone into the publication and dissemination of good Theosophical books was wasted on controversial letters and leaflets concerned solely with the alleged shortcomings, lapses, or chicaneries of individuals prominent in the Society. This troubled me so much that though I retained my membership, I ceased my activities as a Theosophical propagandist.

The early days of the Society were the most dramatic and exciting, and the first Theosophical books were the most distinguished—or perhaps they only seem so in retrospect. The impact of the mysterious wonder-working "Russian Pythoness" upon the intelligenzia of New York and London was greater far than anything which could happen now. Madame Blavatsky's first published book, *Isis Unveiled,* a ponderous and expensive tome in two large volumes, had an immediate and sensational success. A. P. Sinnett's *Esoteric Buddhism* (though its title was a misnomer) and Mabel Collins' *Light on the Path* were widely read. Nothing so fine has appeared in Theosophical literature since this last named little masterpiece; I remember how deep was my excitement in reading it, and Madame Blavatsky's not dissimilar *The Voice of the Silence.* They seemed to me to constitute a new revelation and inspired me to seek out their ancient source and fountain-head: the *Bhagavad Gita,* the *Upanishads,* the *Dhammapada,* and all the other so-called *Sacred Books of the East.* I spent the free evenings of an entire winter poring over them in the Buffalo Public Library. They seemed to answer my every question and fulfill my every need.

Later, I was to discover that they had had something of the same effect upon Schopenhauer, Emerson, Thoreau, AE (George Russell) and W. B. Yeats, whose voices had for me an especially thrilling appeal. Theosophy came to mean to me what the word means literally: "Divine Wisdom"—wherever encountered, displayed under whatever banner or under none.

My idea of effective Theosophical propaganda is based upon this concept. If I had a lot of money to spend I should rent advertising space in busses, trains, and ferries, in newspapers, magazines, and show-windows where the mind—instead of being assaulted by such silly trifles as "It's Toasted," "They Satisfy," or "Something New Has Been Added"—might be refreshed by the inspired and inspiring utterance of great men, or by pregnant passages from the world's scriptures. These might have to be stream-lined in order to cater to the American love of brevity and conciseness, but that could be easily managed. It is said that when Coué, the famous Frenchman who healed by suggestion, came to this country, the mantram which his patients were told to repeat, "Every day in every way I am getting better and better" was shortened to "Hell, I'm well!" Similarly, should I consider it desirable to convey the idea that psychic fears have harmful bodily repercussions, I should display in big bold letters the legend: "Apprehension is Tension" and perhaps follow it with this gem from the Ancient Wisdom: "Fear nothing but Fear."

Could one have a more succinct statement of the workings of the law of Karma than: "Whatsoever a man soweth, that shall he also

reap"? Is there a better formulation of the fact that each creates his own destiny than "All that we are is the result of what we have thought"—the very first of the twin verses of the *Dhammapada,* the Sayings of the Buddha? For the benefit of the more metaphysical-minded I should display my favorite quotation from the *Upanishads:* "Time ripens and dissolves all beings in the Great Self." I would not exclude such profane authors as Bernard Shaw whose "Beware that man whose god is in the skies" administers a well-merited rebuke to the self-righteous religionist of a certain type. Nor would I neglect the poets: who better than Shelley has expressed the Eastern conception of physical plane existence: "Life, like a dome of many-colored glass stains the white radiance of eternity"? From Shakespeare, this trumpet blast: "The readiness is all." And from Emerson's heaped basket I would extract this solitary plum: "Honor every truth by use." And I like this, from Balzac: "To live as an honest man; to think as a poet; to love as women love."

But "something too much of this." Let me pass next to another thing entirely: the advisability, namely, of a thorough house-cleaning of the language in which so-called "spiritual" truths are wont to be expressed, since it so abounds in relics and survivals of the Victorian and earlier ages. Certain words should be eliminated because they betray outworn ideas and habits of thought—just as we stopped using the word "caloric" as a synonym for heat. The very word "spiritual" revolts me, and its antithetical term, "material," even more, because they have no basis in reality. The only difference between spiritual and material is *frequency of vibration;* they are, so to speak, the treble and the bass of the same keyboard; because the high notes vibrate faster than the low is no reason for cutting it in two in the middle, calling the upper register "spiritual" and the lower "material." The same thing may be true also of the words "good" and "evil" which may be like the white and the black keys, both equally necessary for the music which some master magician may be trying to extract out of the disharmonies of mundane life.

Let us eliminate as obsolete all figurative references to such things as swords, shields, armor, robes, sceptres, crowns—and substitute a better word than "angel" for a supernal being of another world, because "angel" invokes an image of a blonde lady with a halo, dressed in a robe punctured at the back by a pair of dove's wings. We should speak in terms of our own time, just as architecture is at last beginning to do, discarding such things as pilasters, columns, cornices, pediments, inherited from a past which is not even ours.

There should be a new word for that superior human type which combines the psychological characteristics of both man and woman, because "hermaphrodite" means something entirely different, and "Androgyne" is a makeshift of botanical origin. We should also have a word for time—a word which does not involve the idea of past, present, or future, for these are now known to be illusions of the limited consciousness and not attributes of time *per se.*

I have just used two Latin words, but because the study of dead languages is no longer an integral part of modern education, I should not have done so; and quotations from the classics and foreign phrases should not be used if there is a satisfactory English equivalent. These are survivals of an outmoded habit of mind and have no meaning for the young people of today, whose world began in 1914.

Were I Minister of Propaganda of The Theosophical Society (which Heaven forfend!) I should strive to employ no words intelligible only or altogether to those already more or less familiar with Theosophical literature—the jargon of the cult. This would be a difficult matter, as I know from experience, for I myself have never altogether succeeded at it although it has been the ideal which I have constantly kept in mind in all my writing. When you come upon any of the clichés (and the use of this very word is one!) I can only say "Excuseitplease."

For *Yoga* is just *one thing*: cooperation with Life's more ulterior purpose regarding human destiny by each individual according to his nature.

—CLAUDE BRAGDON, in *Yoga for You*

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THE OBJECTS OF THE THEOSOPHICAL SOCIETY:

FIRST— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

SECOND—To encourage the study of comparative religion, philosophy and science.

THIRD— To investigate the unexplained laws of nature and the powers latent in man.

A Changing World

Even such a hardheaded and conservative body as The National Association of Manufacturers is beginning to see that America has a real stake in internationalism; that its national interests are best served through care for the interests of others. The Association's Post War Committee recently presented a program that would have been sensational to its members but a very short time ago. Included in that program was the recognition that "orderly international relations are incompatible with both the payment and the receipt of reparations during a prolonged period."

It therefore recommended:

1. That there should be no reparation for any nations except to cover such nonmilitary damage as looting.

2. That all Lend-Lease balances should be written off without payment except in the form of equal access to the world's raw materials, airways, etc., and an agreement against international cartels.

3. That there be a World Board of Trade to formulate international commercial policy including an International Loans Tribunal, as proposed by the League of Nations in 1939, to settle international trade disputes.

Thus the world moves on and the minds of men evolve. What a pity that those who see and know the world's real need can get no hearing except after the suffering and destruction of war has shocked blinded self-interest into a holier, more brotherly vision.

Somewhat along this same line and indicating the world's onward movement is the recent patent policy announcement of the University of Chicago. Its Faculty Committee on Patents recently adopted a statement of policy which included complete freedom of research and the free, unrestricted dissemination of information, combined with the renunciation of financial profit from research, by such means as patents, royalties or licensing agreements. The University will cooperate with industrial organizations in research projects only if the results of such research are published for the benefit of all. It will take out patents on its scientific and other discoveries only for protective restriction against exploitation in ways dangerous to the public. The University renounces private gain for itself and for its faculty through the development of knowledge.

These are heartening signs when organizations of money, brains and power reach out beyond the field of their own interests, demanding that what they have shall be shared and that the interests of others shall be conserved even as their own.

As Others See Us

Headquarters sees all lodges not only as centers of work wisely conducted but as centers of courtesy and consideration with careful attention to details that contribute to these qualities. It sees some lodges having full recognition of their responsibility in this regard, planning carefully in every particular to see that lecturers and guests are well taken care of. Unfortunately it sees others in which these things as a contribution to the Society's well-

being are lost to view—lecturers for example being required to walk for twenty to thirty minutes in snow and bitter cold to keep a lecture engagement, because of the failure to provide with certainty that a member would meet a train with a car or that a cab would be available. It knows of lodges without gracious committees to receive and welcome visitors. The lecturers will go on just the same but their work could be more effectively done if they were better cared for; for who can give his best lecture after plodding for a half hour through the snow and arriving half frozen on the platform? But guests attending the lodge lectures will probably go away when there is no warmth of reception.

Headquarters sees the ideal of every lodge thoughtful to the utmost of the needs of all who serve it. Such thoughtfulness of the effect upon the work, as well as upon the worker and the guest, contributes to the making of the successful lodge.

As the World Thinks

A. HERBERT PERON

(The following was written to convey the writer's impression of the way in which our members might contribute toward the development of the Bureau of Research and Synthesis. It may serve as an incentive to others who have technical knowledge from long study on which Theosophy has shed light, or whose casual reading is enlightened by the appreciation of their knowledge of Theosophy. Ed.)

DO GLANDS MAKE THE PERSONALITY? The answer of most Theosophists will be a quick and perhaps indignant *NO*. We believe that the personality is that with which the Ego clothes himself for his earthly sojourn. For each incarnation those clothes are made pretty much to the measure and pattern of our last habiliments, with whatever changes and improvements were possible.

If we confront the scientifically minded person with this explanation he, in turn, may confront us with specific facts which tend to show that the glands seem to affect both character and temperament. If these ductless glands were merely indices to variations of personality, the matter would be simple; they appear, however, to be more than that. Gland extracts often *do* effect important changes, sometimes temporary, less frequently permanent. We must not discard such evidence simply because it is baffling or uncomfortable—doing precisely what the average scientist does when he encounters the provoking evidence of factors such as mental telepathy, clairvoyance, etc. We should *permit* unknown elements to disturb us, accept them as challenges, dig and delve until we arrive at a satisfactory and honest explanation. Only then can we bridge the gap which exists, *in the minds of the public,* between Theosophy and world thought.

Many endocrinologists such as Louis Berman hold that personality lies in the glands, that we are what our glands have made us. As a corollary, a classification of gland types has been formulated, such as the pituitary type, the thyroid type, the adrenal type, each with its established characteristics. Dr. Max G. Schlapp, in his book *The New Criminology,* states:

> If we stop to consider the characteristics of certain gland types . . . it will not be hard to understand how the infinite variety of human beings and their interminable variations of conduct, ability, character, appearance and adaptitude are brought about.

Definitely, glands are causes, says science. Yet here is what we learn from the same volume (p. 91):

> Emotional shocks are known to cause the glands to react excessively, and it is generally accepted that long continued emotional distress can cause more or less permanent disturbances or disorders of various endocrine organs.

Gland-action, then, can be effect as well as cause. Glands can be influenced by emotions and mind. The point to be decided is: which is the prime instigator?

The Theosophical Research Centre of London makes this interesting observation *(Some Unrecognized Factors in Medicine,* pp 45-46):

> In practice it has been observed that the condition of a chakram, viewed clairvoyantly or diagnosed by touch, has a definite influence upon the endocrine glands lying within the sphere of its etheric influ-

ence, and the alterations in psychological states which affect certain chakrams alter the action of the allied glands. It is the chakram which alters first, the bodily condition developing frequently much later, after long strain has been imposed upon it by malfunction at the etheric level. It is not, therefore, the glands which ultimately determine character, but character which lies behind the ordinary action of the glands. Gland extracts can and do alter the metabolism of the body at the purely physical level and often restore a nervous equilibrium which enables an unstable psyche to behave more normally; but repeated doses of glandular preparations, as many physicians now realize, rarely continue to have good results.

This enlightening information explains a great deal that needed explaining.

Andre Tridon, unlike his brother psychoanalysts, Freud, Jung and Adler, was cognizant of the reciprocal influence of the glands and the mind and emotions. In the course of his experiments he observed that gland extracts sometimes had no effect at all until psychiatric treatment had removed the emotional disturbance. From this, an important deduction can be made: that, conversely, when the emotional disturbance has been eliminated, the gland, through continued strain, may be in such a state of malfunction and weakness that a long period may be needed before it can acquire its former potency. In such instances it is feasible to suppose that gland extracts will much more quickly restore normal functioning. But this can hardly be called changing character, although the improvement in the personality may invite that conclusion.

If glands can be easily affected by the mind and emotions, is it not reasonable to suppose that they were initially so affected at birth?

Since as Theosophists we know that we do enter life with established traits of character and temperament, it would indeed be strange if the body which is to serve as our vehicle were not so tuned and powered as to properly express our established character and characteristics, good and bad, weak and strong.

When you work you are a flute through whose heart the whispering of the hours turns to music . . . Work is love made visible.

—KAHLIL GIBRAN, *The Prophet*

Sound and Color: Scriabine's "Prometheus"

MOIRA STEINER

SCRIABINE'S choral and orchestral work "Prometheus" is a great attempt to materialize what at the present stage of evolution very few are capable of perceiving: the color vibration produced by sound. To make this possible Scriabine had to use a physical instrument to produce physical colors, visible to physical eyes. He tried to relate them as closely as possible to the corresponding astral colors. The color-organ he created was not perfect, yet it was the only means by which to show the public the occult truth of the color effect of music.

Scriabine exacted the colors, appointing one for each note. After his death, however, his editors could not find all of the correct color-indications and substituted different ones, thus fundamentally changing the color scheme. The note "C" though now red is known to have been originally different. What remains is fascinating enough to stir the concert audiences, although a trained clairvoyant might shake his head.

The color organ is added to the regular orchestra and the chorus for the performance of "Prometheus." Its mechanism is such that when played the organ produces different colors and chords of colors, projecting them into the darkened space above the orchestra. These flashes and beams of light are particularly beautiful when falling upon white marble pillars which adorn some great music halls. As the music proceeds, in itself strangely lovely, wave upon wave of color rises above the orchestra, radiating intensely for a few seconds, and then subsides to make room for others—sometimes a brilliant blue, deep scarlet or clear green, tender pink and a rare golden yellow—according to the key notes.

The chorus, waiting for the very last chord, plunges in with a great shout of joy, while everything is submerged in a blinding white light, all colors blending into one and becoming one with the music.

The Olcott Foundation Needs More Good Bricks!

HELEN S. LOENHOLDT, *Chairman*

DID the title startle you just a little? Fine! That will make you read further. We *are* talking about a Foundation, and we *are* talking about bricks. (But of the kind made of mental stuff!—those ideas moulded into such splendid and compact form that they carry the producer all the way from where he is to Wheaton, for the purpose of handing over that mental stuff to the Convention.)

Do you recall the corner-stone of this Foundation? Some of you do. It went by the title of "Dynamic Unity" and was laid by our good friend Sigurd Sjoberg at that first "Olcott Lecture" ten years ago. In those ten years two stones are missing. Apparently the craftsmen did not meet the requirements of those holding the blue prints in the years 1937 and 1943. In this year of 1944, the tenth anniversary of its founding, we hope for so many splendid lectures that the Foundation will have to make a double award. Could be, you know; it is all up to you.

Are you interested in the geographic distribution of the winners? Here is the picture:

TWO winners from California,
TWO winners from Illinois,
TWO winners from Minnesota,
ONE winner from Florida,
ONE winner from Michigan.
FOUR winners were men.
FOUR winners were women.

Do you believe that the creative ability of the Section is limited to just these areas? We don't! Can we have a winning lecture from New York State? from Pennsylvania? from Ohio? from Missouri? from Texas? from Wisconsin? Oregon? Washington?—Where will it come from?

NOW IS THE TIME to think your Theosophy into vital ideas for a new world. Or to dream them into a vision of beauty to lift the hearts of men. Yours is the doing of it. The judges and the Section await with keen anticipation YOUR contribution!

WILL YOURS BE THE NEXT STONE TO BE PLACED?

And the stones aren't all. No indeed. For those who do not like brick-laying or brick-making, there is that division of Awards given for Poetry, Short Stories, Drama, Music, Symbolic Painting, or Radio Script. Refresh your mind on these possibilities by re-reading carefully past data on the subject (THE AMERICAN THEOSOPHIST, April 1943). Details for the present year will be offered in the magazine, April 1944.

You who are the artists in our midst can refute the idea that Theosophists are all coldly intellectual. Come, warm us with the beauty of your creations!

From the Olcott Lecture of 1937

"But I am life, and the way of life, and even that which you call yours is also mine and will find its way back to me. You are going to make life suffer with the doubt of me, but in the end all will return, and you, too, my beloved wanderer." *** "The heightened consciousness of life that is experienced in the human kingdom is a double gift of wings and chains." *** "It is only the weak who must keep an illusion of separateness so that they will not be hurt. You have lost yourself so that you may find a world. You are the lover of life. You are life itself." *** "And the whole value, perhaps, of knowing sadness . . . is to stir us with a great longing for that completeness in which everything is expressed, nothing is lost. And this is only possible when we have passed through the strange doors of the spirit into the intimate comprehension of life."

—LILLIAN BOXELL, *"You Will Go Through Strange Doors"*

Mr. Gandhi and The Theosophical Society

C. JINARAJADASA

THE Blavatsky Lodge of The Theosophical Society was organized in London on May 19, 1887. Among its founders were H. P. B., Mabel Collins, Bertram Keightley, and others. The aim of the Lodge was: "That the aim of the Lodge be active work." All who joined the Lodge had to take a pledge which was as follows:

1. I pledge myself to endeavor to make Theosophy a living power in my life.
2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.
3. I pledge myself never to listen without protest to any evil thing spoken of a brother Theosophist and to abstain from condemning others.
4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.
5. I pledge myself to do all in my power, by study and otherwise, to fit myself to help and teach others.
6. I pledge myself to give what support I can to the movement, in time, money and work.

Some months afterwards, Associate membership of the Lodge was instituted. The Associates also took a pledge:

I pledge myself to study Theosophy and to defend it and spread it on all occasions to the best of my power.

The Council of the Lodge have permitted me to read through the early Minute Books of the Lodge. This has been most fascinating to me as since my arrival in England in December 1889 I had on various occasions seen many who were prominent in the activities of the Lodge. But what especially in the Minutes held my attention was the following entry:

March 26, '91
M. K. Gandhi
17 St. Stephen's Square
Bayswater, W.

At the side against his name is the word "Asste," meaning that Mr. Gandhi became an Associate member. It is evident that he did not pass on to full membership of the Society as there is no record of him as a member in the files at Adyar. I have, however the following particulars from Mr. H. S. L. Polak, who in South America was closely associated with Mr. Gandhi's work there. Mr. Polak writes:

He used frequently to lecture to the Johannesburg Lodge, but he felt that there was no need for him to become a member of the Society. I don't think that he was ever really drawn to the occult side of the teaching, but only to the spiritual side. I recall his telling me that he had urged the Johannesburg Lodge, which was then meeting in a grocery store, that in the interests of its own spiritual work, it should choose more appropriate quarters. When I was myself hesitating to accept a friend's invitation to become a member, Mr. Gandhi expressed his strong approval of my application, and always attributed my activities on behalf of his people to my practice of Theosophy. He became a member of the Inner Temple in 1891. He was "called to the Bar" on June 10, was enrolled on June 11, and the next day sailed for India. He was disbarred by his Inn after his first civil disobedience imprisonment. He declined to consider an application for reinstatement as he no longer considered himself a lawyer, but had described himself as a farmer.

In Mr. Gandhi's Autobiography appears the following:

Towards the end of my second year in England, I came across two Theosophists, brothers.* They talked to me about the *Gita*. They were reading Sir Edwin Arnold's translation, *The Song Celestial*. The book struck me as one of priceless worth . . . I regard it today as the book *par excellence* for the knowledge of Truth. I have read almost all the English translations of it, and I regard Sir Edward Arnold's as the best. . . . The brothers . . . also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs. Besant. The latter had just then joined The Theosophical Society, and I was following with great interest the controversy about her conversion. The friends advised me to join the Society, but I politely declined, saying: "With my meagre knowledge of my own religion, I do not want to belong to any religious body." I recall having read at the brothers' instance Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition. (*The Story of My Experiments with Truth*, Vol. I, p. 163.)

*These probably were Bertram Keightley and Archibald Keightley. Everyone thought they were brothers, as they were about the same age, though in reality they were uncle and nephew.

In the shoreless ocean of space radiates the central, spiritual and *invisible* sun. The universe is his body, spirit, and soul; and after this ideal model are framed ALL THINGS . . . The invisible "assumed a form when he called the universe into existence," says the Sohar, the Book of Splendour.

—H. P. BLAVATSKY

The Metaphysics of Theosophy

FREDERICK H. WERTH

III. The Philosophy of Ancient Greece

IN the literature of ancient Greece, there is the same spirit and love of philosophy that characterized the early Hindu literature. Although different in method, both nations, Greece and India, were endowed with a natural sensitivity to life, and each possessed a natural inquisitiveness after the *Real.*

The first prominent philosophy in Greece was enunciated by the Milesian School of the sixth century B.C. Thales, Anaximander, Anaximenes and others attempted to explain the universal in natural, scientific terms, seeking to identify the one fundamental principle in the universe. Thales asserted that this was water, that water was the one primary source of all substance in the universe. Anaximander noted the constant opposition and change in nature, and abandoned the concept of one primary source, or single substance from which to postulate the universe. He, therefore, advanced the idea of the "Boundless," that by some whirling motion or some kind of vortex the universe was created from the original mass or substance. On this hypothesis, Anaximenes stated the original substance was air, vapor, or light mist. The theory of water in Thales was but a condensation of this mist. The Boundless, according to Anaximenes, is not a completely empty nothingness but space filled with air and light mist. This air also connotes "breath" or the "breath of life" from which all things are created.

Opposing the Milesian School which sought to find a scientific explanation of the universe in terms of a single element, were the Pluralists, seeking to explain the universe in terms of the multiplicity of elements in nature. Empedocles theorized that "generation is merely change of composition." The constant mingling and changing of elements in nature produced changing forms. There is a quality of permanence within the elements themselves; the change is the result of the shifting relationships of those elements. Anaxagoras agreed with Empedocles that we can observe the various elements in nature, but something more was needed to account for the movement of these elements. An "outside mover" is necessary, a force outside the elements as the cause of their movement. This led Anaxagoras to postulate the moving principle as *Mind.* The elements as such are inert; Mind or *Nous* is the primary cause of motion.

The doctrine of the Pluralists reached its apex with Leucippus and Democritus. Space for them was not a blank nothingness, but atomic existence, or atomic life.

Theosophy holds that man should consider the data of the sciences, and on the basis of such data, should postulate a metaphyiscal philosophy. The Milesian School and the Pluralists advanced theories in which the Theosophical doctrine finds supporting evidence for the wisdom-tradition.

The outstanding figure of the Milesian philosophers to develop the metaphysics of Theosophy was Pythagoras. Born about 582 B.C., Pythagoras was a native of the Greek island of Samoa, and a pupil of Anaximander. Sometime during the latter part of the sixth century, he settled at Croton and established the community school known as Crotona. A community brotherhood, Crotona was a school of religion, science, and philosophy. Pythagoras stressed the doctrine of reincarnation and tried to point the way, as did Buddha, for the individual to free himself from the necessity of repeated births. The means to individual freedom was the discovery and establishment within each of the principle of "harmony." This harmony was a universal principle, and it had the power of purging the individual from the bondage of earthly existence, as medicine purged the body of illness.

Pythagoras popularized the theory that the harmony of the universe equalled the principles of harmony found in music. A. K. Rogers states his contribution to this science:

> He (Pythagoras) was the first to discover, by experimenting with a vibrating chord, that the intervals of the scale which strike the ear as concordant are associated with invariable and definite proportions in the length of one string to another; between the four perfectly concordant notes of the lyre the two middle notes stand in the relation of arithmetical means to the two extremes. It is in this connection of a "mean," a definite ratio of proportion, that Pythagoras brings to light for the first time a tool capable of a genuine scientific application in the modern sense; conceivably indeed it might turn out to be a universal tool, and the key for unlocking

nature's secrets . . . Things in the world are due to a "blend" or mixture of extremes, and have their specific character in terms of a balance between the "too much" and the "too little."

Pythagoras was therefore interested in mathematics, since it provided a basis for his metaphysics. Mathematics, he stated, dealt with *ideas* more than with things; consequently, his philosophy is often summed up in the phrase "things are numbers." The purpose or end of scientific investigation is to discover numerical or mathematical relationships. Therefore, to say "thing are numbers" is to understand things in their relationship with other things, and in their relationship with the universe. According to A. K. Rogers, it was Pythagoras' doctrine of "forms" that prepared the ground for Plato's famous "theory of Ideas" and the phrase "God geometrizes."

Radhakrishnan traces many of the teachings of Pythagoras to the influence of Indian philosophy:

The mystic tradition is definitely un-Greek in its character. A reference to the Orphic and Eleusinian mysteries and the doctrines of Pythagoras and Plato will help to elucidate the distinctive character of this tradition in Greek thought . . .

Orphic religion is different from the anthropomorphic worship of the Greeks. Orphic cosmogony and eschatology are foreign to the Greek spirit . . .

In later times Orphic theology was studied by Greek philosophers . . . The Eleusinian cult is akin to the Orphic and uses Orphic hymns. So far as the theoretical background is concerned it is not different from the Orphic. It believes that the divine dwells in man . . .

There was a close analogy between these cults and the teachings of Pythagoras . . . He looked upon Orpheus as the chief of his patrons. The great musician of legend impressed Pythagoras, who was led by his experiments in music to the understanding of numerical ratios and hence to the foundation of mathematical science. For Pythagoras the universe is not only an order or observance of due proportions, but a "harmonia" or being in tune. The human soul must also strive to imitate the orderliness of the universe.

Pythagoras held, as the early Upanisad thinkers did, that all souls are similar in class and the apparent distinctions between human and other kinds of beings are not ultimate.

In the *Republic,* Plato states that Pythagoras won the respect of his followers because he taught them a way of life, which in Plato's time was still called the Pythagorean way.

The philosophy of Plato finds a sympathetic response in the Theosophical doctrine. In such dialogues as the *Phaedrus, Phaedo, Republic,* and *Ion,* the Theosophical principle of reincarnation finds much support. In the *Timaeus* and *Philebus,* the principle of creation supports the Theosophical contention that there is a state of "true being" beyond the physical universe, and the former gives credence to the concept of the World-Soul, or the Logos doctrine.

Radhakrishnan comments on Plato's teachings:

The mystic tradition finds its fullest expression in Plato (427-347 B.C.). Plato does not adopt the Greek view of rationality. For him truth cannot always be proved. Sometimes it can only be suggested and grasped by the mind in a wordless dialectic. It appeals to the whole nature of man and not simply to the intellect.

This "wordless dialectic" undoubtedly refers to the *intuition,* a well-known state in the Theosophic doctrine. The principle that the "truth of things is always in the soul" is apparent in the dialogues of Plato, and consequently Plato's philosophy has much in common with the *Upanisads* of the Hindus. Plato's comparison of the human race to men sitting in a cave with their backs to the light, watching the shadows on the wall of the cave, is analagous to the Hindu conception of *maya,* the illusion of this world.

Thus we note a common thread running through the philosophies of India and Greece —a thread that has since been caught up and made explicit by the modern doctrine of Theosophy.

References: *Eastern Religions and Western Thought,* S. Radhakrishnan; *A Student's History of Philosophy,* A. K. Rogers; *Pythagoras,* A Group of Students; *The Pythagorean Way of Life,* Hallie Watters; the Dialogues of Plato.

There are, it is said in the Teachings of the Manu, four great sources of Wisdom:

1. There is *Revelation,* as, for example, given in the Scriptures of the world.
2. There are the *Experiences* of the Wise.
3. There is the *Vision* of the Enlightened.
4. There is the *Right Living* of the Virtuous.

—*The Lotus Fire*

Social and Political Reform

The Work of the Manu

CLARA M. CODD

THE outer changes occurring so swiftly during the transition period between one cycle and another are of course very specifically under the guidance of the Race-Manu. At this moment the Occult Leader of the Fifth Root Race, the Aryan or White Race, spoken of in the Indian scriptures, and in *The Secret Doctrine* as the Lord Vaivasvata Manu, is intensely active. The sixth sub-race of His Root Race is in process of formation all over the world, particularly in new countries such as America, Australia, South Africa. No pure type of the new sub-race has yet appeared. It will be a generation or two before that is possible but approximations thereto are increasing. There are many physical characteristics which denote the type, but the most important one of all is the increasing complexity and co-ordination of the nervous system, rendering under the right conditions an instrument of response to the indwelling Ego at once flexible and strong. The new Race will be able to carry through and appreciate the subtler spiritual understandings and intuitions in a way that is impossible to most present day men.

From the coming sixth sub-race of the Fifth Root Race, the still more future Sixth Root Race will be born, embodying these special characteristics in a still more complete and intense degree. What more natural and certain then that the coming Manu of that Race, our own Master M., should be very actively participating in and aiding the present political and social changes, that being the specific department of human life under the influence and guidance of that line of Adeptship? . . .

—*Theosophy as The Masters See It*

Emerson, Theosophist

MORLEY STEYNOR

AT first sight it is difficult to understand why so marvellous a study, so illuminating and so profound a philosophy as Theosophy should have been so neglected all these years, even by the intelligentzia . . . Scholars who would shrug their reputable shoulders at the very name of Theosophy . . . will be quite polite and even respectful when the Ancient Wisdom or Esoteric Buddhism is mentioned. Yet the Ancient or Divine Wisdom and Esoteric Buddhism are just Theosophy pure and simple. We must therefore assume that it is for lack of understanding of the word "Theo-Sophia," i.e., Divine Wisdom, that this misunderstanding still exists. More knowledge and more light would therefore rehabilitate Theosophy, and thus help many to a far broader and more intelligent view of both life and death.

Many even amongst Emerson's admirers would be surprised and even shocked to hear that he was, in reality, a Theosophist. Yet there is no doubt about this . . . Emerson interpreted Brahminism—a further aspect of Theosophy—but as he never mentioned the word, no one was bothered. To have been a Brahmin, if only in your thinking, would have been, in New England in the middle of the last century, heretical in the extreme . . .Scholars, contemporary with Emerson, did not know enough of the *Vedas* to realize he was using the philosophy of India, so every one was happy. Had they found out where Emerson got his material they would probably have arranged to tar and feather him. As it was, taking everlasting and eternal verities and clothing them in the garment of a good vocabulary, Emerson stated them in terms of our Western understanding and gave them to this world, which rejoiced and took them to its heart . . .

The Theosophical doctrine of rebirth was one that Emerson wholeheartedly embraced. He believed that he had lived on this earth before, that he would live on this earth again, that he

had lived many times on this earth. But in his works he did not greatly emphasize this belief, it was so utterly heretical. "We wake and find ourselves on a stair," he says. "There are stairs above us, many a one, which go upwards and out of sight." And in "Fate" he says, "There is in every man a certain feeling that he has been what he is from all eternity . . ." Again, "Wherever there is power, there is age. Don't be deceived by dimples and curls. I tell you that babe is a thousand years old."

"Nothing is dead," he tells us in "Nominalist and Realist." "Men feign themselves dead and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise. Jesus is not dead, he is very well alive; nor John, nor Paul, nor Mohamet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go."

In "Immortality" which, together with the "Over-Soul" is pure Theosophy, Emerson says, "We are driven by instinct to have innumerable experiences which are of no visible value, and which we may resolve through many lives before we shall assimilate or exhaust them . . . If there is the desire to live, and in larger sphere, with more knowledge and power, it is because life and knowledge and power are good for us, and we are the natural depositaries of these gifts . . . As a hint of endless being, we may rank that novelty which perpetually attends life. The soul does not age with the body. On the borders of the grave, the wise man looks forward with equal elasticity of mind, or hope; and why not, after millions of years, on the verge of still newer existence? —for it is the nature of intelligent being to be for ever new to life."

Only one versed in Eastern thought, culture and philosophy could have written Emerson's "Over-Soul." "Emerson," says Mr. Hall [Manly Palmer Hall], "was a geographical misfit. Mentally he belonged to templed India. I examined his library lately . . . and found it packed with solid philosophical scholarship, filled with oriental books. Emerson's Bible was the *Bhagavad Gita;* in the writings of the Eastern prophets he realized the maturity of viewpoint of a far-off civilization and set himself to the study and application of the great teachings of the Vedas to his own people and time."

Today whilst both our divines and our rationalists will quote Emerson as an authority, they will have nothing to do with the source —Theosophy or the Divine Wisdom—from which Emerson, Plato, Socrates, Virgil, Ovid, Pythagoras, and many other evolved souls—we might almost say *all* evolved souls throughout the ages—have derived their beliefs, their wisdom, and their inspiration.

—*The Practical Patriot, July 14, 1943*

On "The Secret Doctrine"

ANNIE BESANT

I HAD been studying Comparative Mythology very much for many years and it was all a tangle, when I first read *The Secret Doctrine;* in it a clue was given, and a system which made everything fall into its place as one great thing. All my past studies became intelligible, instead of remaining a chaos. Of course *The Secret Doctrine* is not a systematic book . . . H. P. B. flies about from one point to another; there is no coherent outline. In that way it is a very confusing book, but still to me it is the book of books . . .

Do not read *The Secret Doctrine* for its quotations but for its original teachings. Then as to her method . . . In the astral body seen by the clairvoyant, you see all these different colors changing, while H. P. B's colors are fixed, representing a principle. Remember you will never get good out of H. P. B's writings if you look for details. She did not care for details, and unless you can adapt yourself to her large views you will not get much good out of her.

Instead of puzzling over it, you should remember that she sees some great fact and states it; she sees another fact at a different angle, and she plumps it down, not caring in the least that the corners of the two do not fit. But whenever you go deeply into a subject dealt with by her, you will always find that there is some great truth underneath, and the more I know, the more valuable do I find her.

—*The Adyar Bulletin, May 1913*

Excerpts from "The Secret Doctrine"

Compiled by May Kyle Willatsen

ESOTERIC Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as the One Form of Existence, manifesting in what is called Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all. The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic Theology. Science, it is true, contents itself with tracing or postulating the signs of Universal Life, but has not yet been bold enough to even whisper "Anima Mundi"! The idea of "crystalline life," now familiar to Science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that Science, by the mere use of terms such as "force" and "energy," can disguise from itself much longer the fact that things that have life are living things, whether they be atoms or planets.

It is a mistake of those who know nothing of the universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a "primordial revelation," to teach that the Anima Mundi, the One Life or Universal Soul, was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions of Democritus on Cosmogony, based on his exoteric theory of *blindly* driven atoms. Anaxagoras of Clazomenae, however, was not its inventor, but only its propagator, as was also Plato. That which he called Mundane Intelligence, Nous, the principle that according to his views is absolutely separated and free from matter and acts with design, was called Motion, the ONE LIFE, or Jívâtmâ, in India, ages before the year 500 B.C. Only the Aryan philosophers never endowed this principle, which with them is infinite, with the finite "attribute" of "thinking." [Finite self-consciousness, I mean. For how can the *Absolute* attain this otherwise than simply as an *aspect,* the highest of which aspects known to us is human consciousness?]

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The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this Pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archaeus a discovery either of Paracelsus or of his pupil Van Helmont; for this same Archaeus is "Father-Ether," the manifested basis and source of the innumerable phenomena of life—localised.

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It is the magical agent *par excellence,* and designates in Hermetic philosophy "Life infused into Primordial Matter," the essence that composes all things, and the spirit that determines their form. But there are two secret Hermetical operations, one spiritual, the other material-correlative and for ever united. As Hermes says:

> Thou shalt separate the earth from the fire, the subtile from the solid . . . that which ascends from earth to heaven and descends again from heaven to earth. It [the subtile light] is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. Thus was the world formed.

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Pymander, the "Thought Divine" personified, says:

> The Light is I, I am the Nous [the Mind or Manu] I am thy God, and I am far older than the human principle which escapes from the shadow . . . I am the germ of thought, the resplendent Word, the Son of God . . . The celestial Ocean, the Aether, . . . is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit, . . . for these are not separated, and their union is Life.

The Secret Doctrine (Adyar Edition), Vol. 1, pp. 120, 121, 123, 141, 143.

Financial Report

THE accounts for the year ended June 30, 1943 were audited by order of the Board as for the previous year by Frank J. Crezsic, Public Accountant of Chicago. The following is a condensed Balance Sheet, from the auditor's report:

BALANCE SHEET, JUNE 30, 1943

Assets

"Olcott" Wheaton Headquarters	
Land and Improvements	$ 69,798.39
Building *less* Depreciation	149,096.24
Furniture and Equipment *less* Depreciation	20,523.33
Investment in The Theosophical Press	16,552.18
Investment—Oakdale Avenue and Wheaton Properties, *less* Depreciation	7,160.33
U. S. Government Savings Bonds	9,708.25
Other Securities	4,552.56
Laura S. Hunt Bequest (Advances and Mortgage assumed)	3,437.90
Cash in Banks and on hand	20,261.49
Current Receivables	270.10
Deferred Charges (Supplies, Prepayments, etc.)	4,158.32
	$305,519.09

Liabilities

Gold Bonds Outstanding	$ 12,000.00
Mortgage Payable (Laura S. Hunt Bequest)	2,500.00
Special Purpose Funds Expended	4,850.08
Deferred Income	9,076.60
Current Liabilities	4,436.88
	$ 32,863.56
Net Worth	272,655.53
	$305,519.09

As will be seen by comparing the above Balance Sheet with that of the previous year, (THE AMERICAN THEOSOPHIST, January, 1943), the Society's net worth increased by $13,677.83 during the year under review. This improvement occurred despite the writing down of capital values by depreciation of $6,068.33 as an expression of the wear and tear due to passage of time.

General dues were again higher and by $1,523.00. Adyar's percentage increased proportionately. Higher Memberships were about the same. Donations and Bequests, which fell off in the year previous, were about $13,000.00 higher.

Bonds paid were $7,700.00, reducing the amount outstanding to $12,000.00 as shown by the Balance Sheet. Since the close of the fiscal year, further reductions have been made.

Net operating expense is down by $4,776.00, due principally, as the accompanying comparative summary shows, to greater room occupancy, reduced field expense, increased member payment for THE AMERICAN THEOSOPHIST, and much improved Book Sales and profit of The Theosophical Press. Other items are easily compared in the statement.

The result for the year is a net cash income over expenditures of $20,818.46. Out of this, bond payments and interest and additional capital expenditures required $10,383.11, leaving $10,435.35 as the year's addition to working funds and protective reserves.

Comparative Summary of Income and Expenditure

YEARS ENDING JUNE 30, 1943 AND 1942

Income	1942-43		1941-42	
Dues	$14,564.95		$13,041.74	
Higher Memberships	1,907.50		1,943.00	
	16,472.45		14,984.74	
Less Adyar Percentage	1,456.50		1,304.17	
		$15,015.95		$13,680.57
Donations and Bequests		17,129.12		4,061.47
Income from Investments		521.95		683.63
Miscellaneous		.00		71.13
Summer Sessions—net		654.74		352.36
		$33,321.76		$18,849.16
Expenditures—Net				
Administration		$ 4,154.75		$ 4,220.13
Maintenance		3,880.55		3,910.46
Services (Dining and Rooms)		2,387.72		3,251.19
The Field		3,132.80		4,515.70
THE AMERICAN THEOSOPHIST		275.61		614.54
Publicity and Information		239.17		441.43
The National Library		416.36		871.10
Theosophy for the Blind		300.00		300.00
Miscellaneous Activities		691.89		417.63
The Theosophical Press		*2,911.30*		*1,466.50*
Radio Activity		293.75		451.59
Advertising Activity		.00		110.23
		$12,861.30		$17,637.50
Excess of Cash Income over Operating Expense		$20,460.46		$ 1,211.66
Capital Income				
Bond Pledges Paid		358.00		200.63
		$20,818.46		$ 1,412.29
Capital Expenditures				
Additions to Property Accounts	$ 1,610.81		$ 1,311.74	
Bonds Paid	7,700.00		3,000.00	
Bond Interest Paid	1,072.30		1,226.53	
		$10,383.11		$ 5,538.27
Excess of Cash Income over all Expenditure		$10,435.35		
Excess of all Expenditure over Cash Income				$ 4,125.98

Letters to R.

XI.

DEAR R.:

In other letters we have talked about life and how it grows; about different sorts of beings and how they become men; about men and how they become something more than human. We learned something about reembodiment, and reincarnation. We know now that the growing-up process all beings go through is called evolution; and that evolution is the plan all beings follow no matter what sort of bodies they may have.

But what makes the plan work? What "makes the wheels go around" and keeps the whole vast universe moving smoothly along? Surely there must be some law that operates to guide all the many parts of the huge machine of the universe. For if there is a plan, then there must be some rule for following the plan—some natural law that makes it possible to do so.

There is such a law—the Law of Karma. And that word *Karma* is just a Sanskrit word that means action. Now what do we mean when we say that Karma is a natural law? You know that when you throw a ball into the air it must come down again, that water runs downhill, and that any object which can move freely will fall from a high place to a lower one. "Surely," you will reply; "that is because of the law of gravity." Well, the law of gravity is a natural law.

And the greatest of all natural laws is the law of Karma, or action. It is greatest because it really contains within itself all other natural laws, all those that science knows about, and many still unknown to science . . . In fact, any action you can think of is Karma, cause and effect.

The sun moves through its course in the universe. Karma. The earth and the other planets move around and around the sun. More Karma. The moon travels around the earth, and the earth itself turns in a certain manner. Karma again. Man and animals and other beings live upon the earth, are born and die and are reborn again, and all because of Karma; all because of action that has been performed.

This Karma goes on continuously because every time an action is performed the delicate balance of nature is disturbed. Hang up a ball by a string and you can easily see for yourself how this is. So long as nothing moves the hanging ball, it will remain perfectly quiet; it is in balance, there on the end of its string. But pull the ball to one side and let go. What happens? It swings back and forth many times. By the simple act of pulling it back and letting it go, you have released a store of energy that will keep the ball in motion for a long time; and all that energy and motion are devoted to putting the ball back into a state of balance, out of which you pulled it.

So it is with the universe and with life as a whole. Perform an action, disturb its balance, and other actions will follow as a result and continue until the balance has been regained.

Ever so long ago when the universe was created, the balance of life was disturbed. All the actions within the universe either help or hinder the great action that is going on to bring back universal balance, or peace. Every being, great or small, shares in that universal Karma. Every being either helps or hinders it by his own actions.

The more helpful he becomes to that great work, the more awakened to it, the more godlike, then the more unfolded or evolved we know him to be. For consciousness wakes and grows by being bumped around by these actions—Karma—until it learns how to use action to help the work of the universe. Beings suffer until they learn how to tell whether an act of theirs will help or hinder the regaining of universal balance. They suffer until they learn to choose only such actions as will help, and to avoid such actions as will hinder, that work. When human beings have learned how to make that choice, then as soon as their own balance is restored, they never have to be born again unless they choose to return for the sake of helping humanity.

—WILMA VERMILYEA

Our grand business undoubtedly is: not to see what lies dimly at a distance but to do what lies clearly at hand.

—CARLYLE

The Little Man

MABEL MEREDITH

FIRST I must explain that on the desk in my room I have a flowering plant, a potted primula which was given to me by Mrs. Tranter.

As I was working one evening I had a feeling that I was not alone. This is not unusual, so I took little notice, just went on typing. After some time had passed I still felt that I was not alone. This feeling was interfering with my work; I began to make silly mistakes. I looked about but could not see anyone. I typed again.

Then I thought that the paper in the fireplace began to rustle. There was a fire in the grate, as the evenings are cold just now. Only physical things, I thought, can rustle paper. A mouse, perhaps? I went to investigate, as I don't care for mice in my room, however quaint they may be outside in the fields—or in a movie.

Then I saw him!—the little brown man. He looked very old; and so pathetic and sad, too. He shook his head at me as though in some way I had disappointed him. As soon as I had thought this, he brightened considerably. He shook his little trailing arm-like appendage at me and moved a little closer—though not too close.

I find these little things, though not afraid of me, keep at arm's length. I did not move, in case he might become afraid—they do, if you move quickly. He glided over to my desk, then made a spring which landed him *on* the desk. I say "made a spring"; rather, the buoyancy of the atmosphere in which he lives carried him up because he wanted to go up! This I know but cannot explain.

On the desk he was, and putting his so-called "arms" around my plant, he looked at me sadly. His eyes were so large that his face looked *all* eyes. He turned back to the plant, winding his arms round the leaves and drooping flowers. Then it struck me, like a physical blow: the ten blossoms were drooping! Why? Because I had been so busy. Because (I am ashamed to say it) I had forgotten to water the plant, for three or four days.

Forgetting the little man, I went hurriedly for some water. On coming into the room again, I saw him still there—just a little way from the plant. He remained still while I watered it. (This is the nearest I have ever been to a Nature Spirit—fourteen inches. I measured the distance after he had gone.)

But once I had watered the plant, without taking any more notice of me, he set to work and wound his arms round leaves and flowers in quick succession, going over and over the whole plant. He did this for some minutes, then—disappeared.

But a most amazing thing had happened to the primula. Ten minutes after I had watered it, all the flowers and leaves were standing up straight; it was actually beaming at me, sending out delicate waves of vapour-like substance. It was truly amazing.—But the little man had gone.

I say "man" because he had a masculine-looking face. He would be some twelve inches high, brown and hairy-looking—though he was *not* hairy. "Somewhat mossy in appearance" would be more nearly descriptive of him.

Anyway, he taught me something: never to forget to water a plant depending on me for food! Like most people, or all people, I want to be liked. I could not bear to have the "little people" disappointed in me.

Physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound is in the former —the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane of the unspoken divine thought in the very depth of man's subjective or inner nature.

—Lucifer, November, 1889

The Theosophical Order of Service

Natural Living, Ancient and Modern

VIRGINIA BROUGHTON

THE primary objective of the Natural Living division is to make humanity "health-minded" and so to live that each will radiate health and vitality. It is fitting, now that spring is due and the national thought trends are upon food and victory gardens, that we consider some of the basic problems involved in the relationship between man and natural resources, with emphasis on agriculture, conservation and health.

In ancient times agriculture was included in the curriculum of study, being given an equal place with art, music, and mathematics. The ancient religions of the East contributed to agriculture a symbol in the form of the wheel of life, common in the religious picture of the Buddhists. (This age-old symbol has been chosen as the emblem of one of our present day farm clubs.) It is recorded that the high-priests of ancient Egypt invoked the "plant-spirits" of the grain and through *will* charged the seed with the "life of Ptah" in ceremonies known as "The Safeguarding of the Grain."

Today we have strayed far from these ancient concepts and have placed the emphasis upon scientific knowledge. Lord Geddes, in a recent speech before the House of Lords (London) said: "I am afraid our generation has been inclined to lack the wisdom necessary to apply scientific knowledge."

The basic rule of agriculture is just this: As much as is taken out of the soil must be put back. Nature's balance must be preserved. Judging from the condition of our soil today it would seem that the marriage of agriculture to a foreign partner, chemistry, was a mistake.

The forcing of Nature in crop growing disturbs Nature's balance and requires the taking of certain steps to restore the soil to health. Left alone Nature would try to create a balance of vegetation in accordance with outer circumstances such as climate and soil. Man has thrown out of balance the vast complex of Nature, and we are beginning to reap the consequences in dust storms, floods, soil erosion, sickly crops, rapid desert-formation, degeneration of plants and increase of pests.

In regard to his health, man has spent little time and money on preventive medicine, preferring to treat symptoms rather than causes. The question of positive physical health is an elusive one; however, a sufficient amount of research has been made to enable man to draw certain conclusions in regard to the soil-food-health cycle.

We can better understand the relation soil has to health when we take into account the composition of the soil. As rocks are broken down, by rainfall, to form soil, there is an increase in the soil's content of active calcium —calcium which heads the list of strictly soil-born elements required in the nourishment of life.

Concerning the matter of conservation, man needs an over-all picture of the relationship of all phases of Nature to his everyday life. Too often we have specialists who are interested only in birds or trees or flowers or vegetables; animal lovers interested in conservation of wild life; soil technicians talking only of crops; and so on.

But every phase of conservation hinges on the other; the part must serve the whole. Man must become conscious of the havoc committed by his misuse of Nature's resources and set about to find a remedy. When he finally realizes that one quarter of our best land has already been destroyed, that in some areas the water table is sinking and even disappearing, and that the abuse of Nature is leading to economic ruin, then he will work with rather than against the laws of Nature. The destructive impulses of mankind lead men to ravage the soil, slaughter the wild life, devastate the forests, and squander the natural resources of the earth. The same energies that destroy the soil can be used to save it, to produce more crops, to preserve a more beautiful earth.

Ehrenfried Pfeiffer in his article "The Decline of American Agriculture" says, "The desire to rebalance Man and Nature should be in our souls a hunger and a thirst." When man realizes his responsibility in the matter, we shall all work together for the common good; uniting with, not against, Nature.

Diagram of Meditation

Dictated by H. P. Blavatsky to her Inner Group in London, 1887

First conceive of UNITY by Expansion in space and Infinite in Time.
(Either with or without self-identification).

Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must be molded by:—

ACQUISITIONS

Perpetual Presence in imagination in all Space and Time.

From this originates a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage.

With memory of universality all dread vanishes during the dangers and trials of life.

Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference.

Different in external activity to each, because in each the capacity alters. Mentally the same to all.

Equilibrium and constant calm. Greater ease in practising the "virtues," which are really the outcome of wisdom, for benevolence, sympathy, justice, etc., arise from the intuitive identification of the individual with others, although unkown to the personality.

The Perception in all embodied beings of Limitation only.

Criticism without praise or blame.

NOTE: *Acquisition is completed by the conception "I am all Space and Time." Beyond that . . . (It cannot be said.)*

DEPRIVATIONS

Constant refusal to think of reality of:—

Separations and Meetings. Association with Places, Times and Forms.

Futile longings.
Expectations.
Sad memories.
Broken-heartedness.

The Distinction, Friend and Foe.

Resulting in absence of anger and bias. (Replaced by judgment).

Possessions.

Greed, Selfishness, Ambition.

Personality.

Vanity, Remorse.

Sensation.

Gluttony, Lust, etc.

NOTE: *These deprivations are produced by the perpetual imagination—without self-delusion*—of "I am without;" the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation, "I am without attributes."*

*There is no risk of self-delusion if the personality is deliberately forgotten.

GENERAL NOTE.—*All the passions and virtues interblend with each other. Therefore the diagram gives only general hints.*

[See Note on page 69]

Theosophy in the Field

ANN ARBOR LODGE has just completed a varied and interesting lecture series started in October . . . January opened with two lectures by Mr. S. H. Wylie, on "The New Age" and "Healing—Spiritual, Mental, Physical," followed by "The Quest for Happiness" and "Man the Creator," by Miss Elma S. Lundahl. The closing lecture of the month was given by Miss Joy Mills of Headquarters on "Future for Youth."

BESANT LODGE (Cleveland) in its weekly class is presenting Theosophy by means of group participation. Each member is invited to teach one class meeting in each of the two Study Courses outlined in C. W. Leadbeater's *Textbook of Theosophy*. The plan is proving helpful and stimulates latent ability.

BUFFALO LODGE mails its notices three months in advance of lectures, with satisfying results. The Wednesday night (open) classes are well attended. Subjects of recent interest have included Citizenship and Social Service.

COVINGTON LODGE has had a fresh spurt in activity with the new year—excellent lectures to enthusiastic audiences: "Beauty of Theosophy," by Mr. Claude Corey; "Work of the Christ in the World Today," by Miss Olga Kaufman; "A Glimpse into the Infinite," by Mrs. Margaret Homeyer.

"These lecturers were followed by Mr. James S. Perkins with two splendid public talks . . . and an inspiring members' talk. Mr. Perkins is honored and loved by our members and well received in our community."

DETROIT LODGE has recently presented a series of lectures by Mr. Joseph N. Hadjisky, explaining various chapters of Paul Brunton's book, *The Wisdom of the Overself*.

Miss Joy Mills, of the Headquarters Staff, has given two unique lectures inspiring because of their freshness: "Future for Youth" and "The Seeking Spirit."

JOLIET LODGE is circulating trim new publicity cards, announcing its free literature, library, and public lecture schedule. The Joliet Public Library allows one of these cards to be pasted in each Theosophical book on its shelves.

LONG BEACH LODGE enjoyed a December visit from Mr. James S. Perkins, and anticipates the lecture of Miss Etha Snodgrass. *The Secret Doctrine* study has been progressing under the direction of the President, Mr. William J. Ross.

MILWAUKEE LODGE reports intent and responsive audiences as the result of a well organized publicity campaign. The illustrated public lectures given on January 6 and 7 by Mr. James S. Perkins were enthusiastically received, as was the address given by Mr. Perkins in the closed, members' meeting.

OAKLAND LODGE is holding interesting and instructive meetings. Dr. and Mrs. Douglas Wild help with the programs, aspects of the study being illustrated by short dramatic skits in which all members can participate. Each program is followed by discussion, and there are frequent question and answer periods.

PATERSON LODGE is working harmoniously and is in excellent condition. The Study Class conducted by Mrs. Margaret Crume is enjoyed by twenty-five to thirty students; and the Meditation Class under the leadership of Mrs. Margaret Andringa will soon devote its attention to the art of healing.

ST. LOUIS BRANCH was very fortunate in being able to present Mr. James Perkins in two public lectures and a talk to members during the month of January.

There are two classes in Theosophy open to the public, one under the direction of Mr. Herman C. Schneider, the other under the direction of Mr. Charles Brugnone. The first and third Sunday afternoons of each month are given over to the Order of the Round Table under the leadership of Mrs. Alice B. Connelly and Mrs. Thelma Harston, assisted by Miss Celeste Vincenz.

Though we might naturally think of the loftier members of the Hierarchy as being most distant from us . . . owing to their remoteness from petty human interests, the reverse is actually true, and we are literally in closest touch with the all-embracing consciousness of the Logos.

—J. I. WEDGWOOD, *Meditation for Beginners*

Theosophical News and Notes

Diagram of Meditation

The diagram on Page 67 is taken from the magazine *Buddhism in England* (now *The Middle Way).* No recommendation goes with it but because it clearly presents a plan of self-improvement and control, a common sense guide to balanced living and a right attitude toward personality problems, it is given herein. As a program of thoughtful living no less than for deeper meditation, it has evident value.

"In Reverence and in Love"

To the Theosophist, death is a shining doorway. The beauty of that faith is brought to mind in the following account of the funeral service held on January 15, 1944, for the late Mr. A. F. Knudsen, of Los Angeles:

The service opened with the chimes, played by Mrs. Gladys Goudy. Remarks by Bishop Charles Hampton were based on suggestions given in the Lodge Handbook issued from Olcott, and concluded with "The Golden Stairs" of H. P. B. Then followed a song of peace and joy—Handel's "Where-e'er You Walk" sung by Mrs. Lois Holmes.

Introducing Miss Marie Poutz, Bishop Hampton said: "During the best years of their lives, Mr. A. P. Warrington, Mr. A. F. Knudsen, and Miss Marie Poutz worked together with others as co-founders of Krotona. Mr. Knudsen—'Kahuna' as his friends called him—also knew and worked with Colonel H. S. Olcott, co-founder with Madame Blavatsky of The Theosophical Society and its headquarters at Adyar in India. He has traveled all over the world . . . He acted as Presidential Agent in Central Europe for Dr. Besant, and in China for Dr. Arundale. He was in Shanghai when the Japanese bombed that city. Mr. Knudsen left literally thousands of friends in all parts of the world. I ask Miss Poutz to say a few words . . . and to read from an Eastern scripture a passage which Mr. Knudsen firmly believed."

Miss Poutz, in response, spoke of Mr. Knudsen's long service in The Theosophical Society, "never wavering," and said that though many thought of life after death as a period of rest, she felt sure that Mr. Knudsen was already hard at work, bringing comfort to those violently thrown out of their bodies on the battlefields. Miss Poutz concluded by reading from the *Gita.*

Bishop Hampton said: "In addition to such an honored representative of the Theosophical Society as Miss Poutz, we have present the Very Ill:. Edith F. Armour, Sovereign Grand Commander of the Co-Masonic Order in the United States of America—of which body Mr. Knudsen was a member. Like our L. C. C., Co-Masonry has the inspiration of the Ageless Wisdom, called Theosophy. As a Master Mason, I place a sprig of acacia—symbol of everlasting life—among these flowers; also, a fragrant evergreen brought from the new Krotona in Ojai."

After a brief address by Bishop Hampton and appropriate prayer, the body was cremated. The Committment prayer was as follows:

> Father of all life and form; Thou Great Architect of the Universe, in Whom we live and move and have our being; Whose Wisdom is infinite, Whose Strength is omnipotent, Whose Beauty shines through all the worlds—we return to Thee this day, in reverence and in love, the garment in which for a time our brother dwelt. May the myriads of faithful lives which formed this temple find grateful deliverance through the touch of the purifying fire. Amen.

For Olcott Gardens

Though the grove and garden are white with snow, we at Olcott have begun to plan for Convention and Summer School. Those who have attended the sessions from year to year know that in the tent, in the building, and yes, on the feminine members present, there is constant occasion for the use of those beautiful denizens of the vegetable kingdom, the flowers. This year, because we hope to make the setting of the sessions as well as our daily life in the building more beautiful, we shall plant flowers especially suitable for cutting. Seeds already purchased hold within them the promise of deep blue larkspur, varicolored snapdragons, soft blue, rich purple, and white delphinium, warmly tinted phlox, dainty baby breath, and others. With their color and scent, they will attract the fairies and so visibly and invisibly help to build the kind of atmosphere that we would offer to the work of the Great Ones.

—CAROLINE TESS

More About Mailing Lists

The required element in the *practical* use of a mailing list is that it shall always contain some new names. How else can a mailing list produce any new people in the audience?

Convention, Long or Short

It has been the practice to have Convention cover a period of four full days with a preliminary reception evening, and to follow this with seven full days devoted to Summer School. Last year we initiated the practice of opening the Convention on Friday evening instead of Saturday, so that the week-end of Saturday and Sunday could be two full Convention days for the benefit of those who could not attend through the whole Convention period. That innovation proved beneficial and should clearly be continued.

The question has arisen as to whether for the duration of the war, in view of travel difficulties, the period of Convention and Summer School should be shortened from eleven to perhaps seven or eight days. Members could thus attend the whole period (both sessions) and be at home again before the second week-end concluded. The real question is, would this be an advantage? Would it produce a larger audience? Would more people attend if they could include both Convention and Summer School within approximately a week? Can we do the necessary work of Convention in a shortened period and still have a program, other than official business, to meet all tastes and needs? Is a three day Summer School to be considered as a Summer School at all?

Please send in your views both as to the effect any such changes would have upon your own attendance and as to what you think would be the general effect upon others.

Making Good

Since we asked for one thousand members to respond with $12 each to completely pay our bonds, one-third of that amount has been paid but not nearly one-third of one thousand members have responded. The following are typical letters:

From an Old Timer:

DEAR MR. COOK: The January AMERICAN THEOSOPHIST is at hand and I feel honored by the notice it has taken of this date in my life. Please accept my thanks. I am very grateful for the good karma that privileged me to join The Theosophical Society and for what knowledge I have been able to absorb of the Ancient Wisdom that has meant so much to me during the fifty years of membership now just completed. To in some small measure express my appreciation of this, it gives me great pleasure to inclose my contribution of *Five Hundred Dollars* to the fund being raised by the Society for the redemption of its Building Bonds, which very desirable result I trust may be attained in the near future. Cordially yours, J. H. MASON, Portland.

From two New Members:

DEAR MR. COOK: As a new member of The Theosophical Society I consider it a privilege to give $12 toward wiping out the mortgage of the beautiful place the Society has at Wheaton. I hope a thousand members will respond to clear the property. Yours for success and a better world. E. S., Spokane.

* * * *

DEAR SIRS: I am sending a money order for $12 which I want you to use toward lifting the debt. I want to prepare my third lesson. This work is so enlightening and so wonderful that I am living in Heaven. My work, my hard work, does not seem so tiresome now. H. B., Sioux City.

Two thirds ($8,000) yet to go.

Personnel Needs

Reasons of health compel the departure of two Staff members. Mr. John Snell, who has returned to the janitor work several times, is a man advancing in age. He finds the work too strenuous but he has served us well, off and on, through many years. We shall miss him and find him hard to replace. Mrs. Ida Beller is confronted with the necessity of taking health measures for which a return to Detroit and doctor's care are needed. Her departure will leave a vacancy in the kitchen staff. Ida has been a joy in that department.

Olcott needs Staff members to replace these and to fill other vacancies. To expect the few to do the work of many is to expect more than the Staff can give. We need an efficient stenographer, a shipping clerk, a janitor, and a kitchen assistant. Who will apply and offer to serve?

Olcott Sunday—January

Mrs. E. Norman Pearson of Detroit gave her lecture, "Gremlins — True or False," at Headquarters, on Sunday, January 23, to an interested audience. Mrs. Pearson's charm and whimsical humor blended nicely with her subject, which she illustrated with camera slides of "gremlins," fairies and devas.

Miss Mary Steinmann, after teatime, added her pixie wit and sparkle as she presented another of her always welcome musical programs.

Theosophical Music

In "Memorabilia of Scriabine—The Master Musician of Theosophy" *(The Theosophist, Nov. 1934)* Margaret Cousins has written: "His music has constantly in it a most poignant sweet quality which seems to pierce to the holy of holies of one's being."

Of Scriabine's "Prometheus, the Poem of Fire" Ernest Newman, the celebrated music critic wrote: " 'Prometheus' is the one work I have heard that seems to me to approach the new territory that music will some day make its own."

Have *you* heard Scriabine's music?

What Constitutes Membership?

Here and there, there appears to be confusion regarding Lodge and National Membership. There is no membership of any kind without membership in The Theosophical Society. An application for membership is always an application for membership in the Society but such an applicant may or may not join a lodge. Section 4 of By-Law IX of the National By-Laws states:

> "A person may join the Society without joining a lodge and when so admitted is designated a National Member."

Correspondingly, a person may join the Society *and* join a lodge and when so admitted is designated a Lodge Member.

There is nothing in the National or International Rules that gives recognition to any kind of affiliation that does not include membership in the Society itself. It follows, therefore, that lodge affiliation of any kind which does not include membership in The Theosophical Society is irregular and unconstitutional.

Membership in more than one lodge is also discouraged since voting and similar privileges may not be duplicated. A member would gain no privilege thereby for it is the right of a member of The Theosophical Society to attend a meeting of any lodge anywhere upon presentation of his membership card.

Business Awakening

In a statement before the Truman Committee of the United States Senate, C. E. Wilson, President of General Motors Corporation said: "The Government has a great responsibility, to find some other catalyst than war to keep people reasonably employed."

Re: THE THEOSOPHIST, March 1943

Adyar is unable to duplicate copies of this issue lost in transit, and subscribers who do not keep permanent file of such material are asked to donate their copies to Headquarters, where several files are unfortunately incomplete.

Growth of Co-operatives

A note in a recent economic service sets forth the amazing and steadily extending success of Co-operatives in America. These now include sixteen million members of 35,000 Co-operative units doing a total business in the year 1943 of three and one-half billion dollars. So does the principle of brotherhood make advancement in the economic field, showing to business the way of low cost distributing technique.

Adyar Village Fund

Headquarters has now remitted to Adyar for native relief $384.50. Of this sum $250 has been paid out of the Society's War Relief Fund. The rest represents special member contributions to Indian relief. This fund is still open for the receipt of contributions. It will probably be expended principally in the vicinity of Adyar.

T. O. S. National Directory

Chief Brother, Miss E. C. Renshaw
423 Euclid Ave., Cleveland 14, Ohio

Social Service, Mrs. Alice Connelly
5567 Maple St., St. Louis, Missouri

Animal Welfare, Mr. Henry C. Samuels
P. O. Box 323, Seattle 11, Washington

Peace and Reconstruction, Mr. Leroy Gardner
Rt. 1, 380 A, Lansing, Michigan

Right Citizenship, Mr. Herbert Staggs
Krotona, Ojai, California

International Correspondence League, Mr. Rupert Amaya
31-57 34th St., Long Island City, N. Y.

Arts and Crafts, Mrs. Idel Le Marquand
1909 Iris Ave., N. Sacramento, California

Healing, Miss Marie Méquillet
2344 Prospect Ave., Cleveland 15, Ohio

Counsellor-Watcher, Mr. Eugene Wix
1580 Virginia Ave., Glendale, California

Looking Forward

How do insects born in Alaska know of the existence of a pine grove in California?

You will find an answer in "The Mystery of the Monarchs," to be published in the April issue of THE AMERICAN THEOSOPHIST.

Jubilee Anniversary Honors!

Mr. Ole Dahl of Boston, Massachusetts, joined The Theosophical Society on March 15, 1894.

We quote from "An Appreciation" expressed by Besant Lodge (Boston):

Born in Oslo, Norway, he joined the Society in that country . . . He came to America in 1898, with a letter of introduction from Count Alex Wachtmeister.

In *The Theosophical Year Book for 1938* . . . "Research Chemical Engineer . . . after '98, Boston . . . President-Founder Assn. for transposing Theos. Literature into Braille . . . on staff Krotona Institute '15-21 . . . "

For several years Ole's beautiful writing embellished Theosophical Diplomas.

After years of retirement from his work as a chemist, now that his adopted country is again at war . . . Ole has proudly gone back to work; at 75 he is a time-keeper in the Boston Navy Yard.

Here we express our love and appreciation . . . to wish him what we know to be the closest desire of his heart: many continued years of service.

All honor to this good and faithful member!

Soldiers' Pamphlets

A member writes of having personally distributed over 300 soldiers' leaflets in one of our military hospitals; that a supply has been kept in the U.S.O. room in the Railroad Station and that every lodge member is corresponding with one or more soldiers.

This is the way that soldiers' pamphlets were intended to be used. Is the distribution of pamphlets to be but a momentary interest? The war is still in progress. Where are the enthusiasts who took leaflets by the hundreds? We are looking for their reorders. Are there members in lodges who have not yet wholeheartedly done a share of this important work? The leaflets are free—the war goes on—this work must go on too. The soldiers need what The Theosophical Society can give; the members are the channel!

A non-member with two sons in the Service orders a thousand copies. In the Mexican Section our soldiers' leaflets are being translated for distribution there. England writes congratulations on the format and the content of the pamphlets and requests a price on 40,000 copies, to be paid for after the war when international exchange is again free. To all of these we are grateful for the opportunity to be cooperative and for their generous use of the material that we created.

But we are looking for the same wide appreciation and usefulness of the pamphlets in the hands of more of our own members.

Mr. Jinarajadasa Leaves England

In a cable from Mr. Jinarajadasa, he advises of his early departure for Adyar, his doctor having decided that the Indian climate for a while will be better for certain health requirements. Our English friends will miss him and we shall feel much farther away. However, though his always interesting letters will be longer on the way, they will bring us notes of interest from Adyar instead of from London. In the future all mail to Mr. Jinarajadasa should be addressed to him at Adyar, Madras, India.

New Members for January

During January, applications for Membership were received from the following lodges: Arundale (Santa Barbara), Atlanta, Buffalo, Detroit, Glendale, Lakeland, Los Angeles, Miami, New Orleans, Oakland, Oak Park, Paterson, Pittsburgh, and Portland.

Applications for National Membership were received from Chicago, Illinois and Redmond, Oregon.

To-Those-Who-Mourn Club

Shipment of booklets from January 15 to February 15— Total.....2,090

Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

—H. P. BLAVATSKY

Itineraries

JOY MILLS

March 30-April 2	—St. Louis
April 4-6	—Tulsa
April 9-11	—Kansas City

JAMES S. PERKINS

March 1-2	—Fort Lauderdale
March 3-5	—Miami
March 7-10	—Mid-South Federation (Atlanta)
March 12-26	—Headquarters, Olcott
March 26	—Olcott Day Lecture
March 28-April 11	—Michigan Federation

ETHA SNODGRASS

March 11-18	—Illinois-Wisconsin Federation
March 23-30	—Western New York Federation
April 1-14	—Northeast Federation

Service Roll

To the Service Roll have been added the following names:

Perry F. Karsten, Portland Lodge, U. S. Navy
Miss Julia White, Fellowship Lodge, WAC
Elwood Cook, Austin-Dharma Lodge, U. S. Marines
Mrs. Nedra Elizabeth Reece, Service Lodge, WAVE
Miss Ruth Shaw, Besant Lodge (Seattle), WAC

Statistics

January 16 to February 15, 1944

American Theosophical Fund

Previously reported	$1,551.85	
To Feb. 15	533.10	$2,084.95

Building Fund

Previously reported	$3,017.50	
To February 15	1,082.50	4,100.00

Deaths

The Rev. Arthur DeVere Anderson, National member, December 26, 1943
Mr. George Chinery, Birmingham Lodge, recently
Mr. Fred Krebs, Portland Lodge, January 7, 1944
Miss Estella M. Gray, Omaha Lodge, January 29, 1944
Mr. W. Howard Schweizer, Maryland Lodge, January 28, 1944

Marriages

Miss Gertrude E. Silberman, Washington Lodge, and Pvt. Donald Margoles, January 20, 1944
Miss Mary Zeheb and Mr. Neal George Ruder, Service Lodge, December 26, 1943

Book Reviews

THE IMMORTAL MASTER, by Alfred Dodd, Rider and Co., London, $3.00.

In *Shakespeare, Creator of Freemasonry,* Alfred Dodd accumulated from the text of the Shakespearian plays the evidence to prove that the author must have been a Master Mason. In *The Marriage of Queen Elizabeth,* this same Alfred Dodd of Liverpool assembled the historical evidence to prove that Queen Elizabeth was a wife and a mother—her husband, the Earl of Leicester; her elder son, Francis Bacon. In *The Personal Poems of Francis Bacon, Shakespeare's Sonnet Diary,* Alfred Dodd gave us a remarkable rearrangement of the Sonnets, those jewels of English poetry.

And how did Dodd know how to rearrange those one hundred and fifty-four Sonnets? He tells the story in his latest book, *The Immortal Master.* The rearrangement was pointed out to him, divided into cantos, with the proper title for each canto—one of the most extraordinary psychic experiences of modern times! . . .

In his dream . . . he became conscious of a gowned figure standing at his side. Then the left hand and arm of the figure moved across the table—a delicate aristocratic hand, long fingers, oval nails, flesh firm and white.

The long index finger pointed at Sonnet number one, the first one in the first pile, and I heard the man's voice say: . . .

[But that is the story.]

Every student of the Bacon-Shakespeare controversy, every student of psychic phenomena, should read of this extraordinary quest in the most mooted field in English literary criticism. It demonstrates unequivocally that there are "more things in heaven and earth than" the average man or scientist may be ready to admit.

Theosophists will be especially interested in this concrete evidence of the help that one of the Masters gave to strengthen the Baconian school in the Shakespeare controversy. It demonstrates that They watch the progress of events in every field of endeavor, and inspire and help wherever possible.

—S. S.

THE HOUND of ULADH by James H. Cousins, Kalakshetra, Adyar, Rs. 5-10-0

> Again the lips of April blow
> On golden trumpet daffodils.
> Awake! my love, for we must go
> And build our altar on the hills . . .

So wrote Dr. Cousins in *Collected Poems,* published by Kalakshetra in 1940. And now, in his poetic play, *The Hound of Uladh:*

> The mind is not a thing to be made up;
> Make up your *will* and leave the mind alone
> To be the will's obedient instrument.

Of this new book by Dr. Cousins, E. F. P. in *The Theosophist,* April 1943, writes as follows:

This latest Kalakshetra publication of Professor Cousins' poetical genius has a title which take us to the old Celtic religious tales, but within its covers are fitly associated two dramatic gems, one of Indian and the other of Irish philosophy and beauty; and how similar is the fundamental expression of both!

The first of these, "The King's Wife," a story of Queen Mirabai, was first published twenty years ago, and as the publishers state, is already "regarded as a classic in its interpretation of the religious spirit of India,". . .

The second play, "The Hound of Uladh" . . . breathes the wonderful Celtic philosophy, so akin to the Indian, and it is expressed in Celtic beauty, sparkling with jewels of Irish wit and lightness which both veil and throw into relief the delicate spirituality of the Wisdom . . .

This book . . . is produced with the accustomed Kalakshetra attractiveness and in a green cover, the cloth of which was woven at Kalakshetra . . .

And of Kalakshetra, Dr. Cousins himself has said:

. . . Kalakshetra which represents all that is finest in all the fine arts . . . which I am stirred to have seen achieved through the work of one of the greatest artists in rhythm in India, in fact in the world —Shrimati Rukmini Devi.

So now, in *The Hound of Uladh,* we have another vista of poetic Truth, and one more debt of gratitude to Dr. Cousins, and to Kalakshetra.

—M. M.

THERE IS A RIVER: The Story of Edgar Cayce, by Thomas Sagrue, Henry Holt and Co., New York. $3.00.

Here is a fascinating, fast-moving biography of an American who has for forty-one years practiced medical diagnosis by clairvoyance. Mr. Sagrue records the life and work of one devoted to the service of mankind through the use of an unexplained power of clear vision which he, himself, has not understood.

The book should be of value to anyone wishing to confirm the existence of those little-known laws by which the phenomena of clairvoyance are made manifest.

—L. I. H.

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